

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Part Of Series On

Open Intra-Muslim Dialogue For Solution

*Issue of Fazail e Amaal, weak
Hadith & Karamat e Aulia
Controversy*

Translators Note

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

With the name of Allah, the All-Merciful, the Very-Merciful. Praise belongs to Allah, the Lord of all the worlds. the All-Merciful, the Very Merciful. the Master of the Day of Requital. You alone do we worship, and from You alone do we seek help. Take us on the straight path. The path of those on whom You have bestowed Your Grace, not of those who have incurred Your wrath, nor of those who have gone astray.

A Call to All mainstream Muslim groups to start comprehensive dialogue on frequently discussed topics on internet for the benefit of Humanity in general and Muslims in Particular. Muslims are at driver seat for leading Whole Mankind. If they will loose the path all passengers are to suffer. May Allah help the Ummah.

This book is start of a series on frequently discussed topic on internet between Muslim groups. It is with an intention to open the communication channel between Muslim Groups. It is with special Reference to the pattern and scale of debate on Face book/You Tube/Group Affiliated Muslim Forums.

Allah has warned clearly against sectarianism/groupism in Quran. But very few takers of Allah command. Only Allah can give taufeeq for amaal.

Groupism among muslim is not less than a curse on Muslim Ummah. The controversial issues among mainstream Muslims (who are called *Ahle Sunnat Wal Jamaat*) are few only. Some 15-20 controversial topics are recycled and discussed re-discussed. These discussion among general Muslims on face book and you tube sometimes leads to clear and implied abuse also. Alas, All on the name of Islam.

The most common sufferers of this are general Muslims. In the era of internet these group matters directly reach to common man. They understand /misunderstand according to their ability and competence but participate in discussion as expert. And free use of you tube, face book etc. has given the general public a free platform. And a proverb is in urdu that everyone is doctor and everyone is Mufti. (*Means in the matter of disease or Religion everyone consider his right to give opinion even if he does not know anything. Thinking it as his birth right*)

But general Muslim also equally responsible for their action. On the day of Qiyamah each will be asked separately for his/her action. And he/she cannot blame anyone else not even Iblees.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِي مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (إبراهيم: 22)

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I had no authority over you, except that I invited you and you accepted my call. So, do not blame me, but blame yourselves. [14:22]

Group affiliation among Muslim is so strong that even good and justified words from a person of opposite group does not creat a zeal and happiness or even does not get simple affirmation. Although exceptions are there who do Justice always free from group affiliation.

Some of the readers of the book may not favor the writer of the book for different reasons. Please keep this favor or likeness aside. Please don't bother who is talking/writing. Rather see what is being told. Always do justice even if your heart and mind (*Nafs*) tells something else to do.

This book is an start of a dialogue process. Dialogue only needs some common ground. Here the all muslim groups have lakhs and lakhs of common grounds with only few differences. The poet of east Allamah sir Muhammad Iqbal Rahimullah has said 100 years back. *(Benefit and loss of Muslim Ummah is same. There Prophet is one, deen is one and emaan is one. Their Kaba is also one, Allah is also one, and they have same quran. It would have been a great if Muslims would have been also one and united)*

منفعت ایک ہے اس قوم کی نقصان بھی ایک

ایک ہی سب کا نبی دین بھی ایمان بھی ایک

حرم پاک بھی اللہ بھی قرآن بھی ایک

کچھ بڑی بات تھی ہوتے جو مسلمان بھی ایک

If the dialogue process will start surely the issues will be solved. One of my brother who is an Aalim say that if the truly great scholar sit together the matter may get solved in hours. Although there will be difference of opinion

but not the difference of heart. Even Shaba were having difference of opinion but not difference of heart.

The original article is in Urdu is From Majaalis of Moulana Muhammed Ameen Safdar Ukaarwi'. He is a well known Hanafi Aalim from Pakistan. This translation is a part of Urdu article available on the official website of Darul Uloom Deoband (India) on this link <http://darululoom-deoband.com/urdu/current/fazail1.htm>. This link also has an scholarly discussion on related issue. Again I will request that for the sake of Allah forget about everything else. Rather see issues discussed here. It is not necessary that you be agree each line and words of the article. But certainly this article has touched the key issues. And any sensible and Rational Muslim can gain much from it about the whole issue.

We have just started a dialogue process by translating it. We are hoping and praying to Allah ,that Someone more capable may take the dialogue process forward in a better and effective way to help the ummah e Muslima. Just we want to say that this process should be started. How to start in a good manner Just ponder over it.

We acknowledge and say Jazakallahu Khair for all those who helped in this endeavor in different capacity. Whatever is good is from Allah whatever is bad from us.

Slave of Allah

The Translation of Discussion Starts.....

During my journey to Karachi I met one person; he was telling his name as Mirza Waheed Beig. He was actually from Punjab (Pakistan) but had been settled in America for a long time.

He told his story like this,

"After completing my degree F.A, I went to America. For One year I remained in this condition, that I read only the salaah of the two *Eids* and a few others. At one of the *Eid* salaahs I met two three Brothers who were connected to the *tableeghi jamaat*. They took my address down and kept contact with me.

A Change in life

There way manner (*Surat o Seerat*) was in accordance with the Shariah of Muhammed Sallallahu Alaihi wasallam . Just by being in their company I also realized about an Islaamic lifestyle. **I started going in *Tablighi jamaat* and found a strange peace of mind and heart coming over me. *Alhamdullilaah* I became punctual on *salaah* (Namaz) and *Roza* (Saum). I started having more regard for halaal and haraam. I spared some of my time and wealth to learn and spread Deen. I made effort on my wife, children and friends, creating a tranquil environment of Deen. Four years of my life was spent in this manner. My wife and I completed all our *qadhaa salaah*. We decided to spend our lives in repentance and regret, asking from ulema the religious issues, trying to fulfill whatever shortcomings we might have had In *huququlllaah* (rights of Allaah) and *huququl ibaad* (rights of man) .I purchased the books**

'Fazaail e A'amaal', 'Ta'aleemul Islaam' and 'Behashti Zewar' was trying my best to practice according to Islamic Life style.

A new Turn

After four years on one *eid*, two or three youngsters came and surrounded me. They greeted me with a lot of eagerness, praising my efforts and enthusiasm for Deen. Even though they had no Shar'ie beard, and Islaamic dress. But they used to speak of Deen with such fervor and passion that I was impressed by them. I started to spend more time with them with this intention that with their fervor it will be easy to guide them to the Shar'ie manner, dressing and Islamic way of life.

I went to them; they had a library of Islamic books. They said to me **"Your Deen has come from India and ours has come from Makkah and Madinah.** Saying this they gave me one book entitled 'Salaatur Rasul' by Moulana Saadiq Seeyaalkoti. They told me "if you want to follow the Deen of Makkah and Madinah read this kitaab", I took the kitaab saying "This is from Seeyaalkot not Makkah or Madinah." They replied "Even though it was written in Seeyaalkot it has the content of Makkah and Madinah"

First difference

I informed them, "Hadhrrat Sheikhul Hadeeth Rahimullah has also written a book with aayaat of Quran, Hadeeth and stories of the pious, and it is a brilliant kitaab. My life has changed because of this kitaab, I never performed salaah now I do, I spoken lies now I have repented , I had no regard for halaal and haraam now I make

every effort to stay away from haraam, my life and the way I look is now Islaamic because of this kitaab."

Immediately they cut me off, "You are an educated man, Sheikhul Hadeeth Sahib has narrated many things with no reference." They then showed me many places where no reference was given. Pointing to 'Salaatur Rasul' they said "See every statement has reference, Deen should always be with reference and should be reliable not the opposite."

I had no reply to give them, and I really felt bothered as to why Hadhrat Sheikhul Hadeeth did not give any references."

After saying all of this, he asked me to reply.

I (Moulana Ukaarwi) replied,"

'Hadhrat Sheikhul Hadeeth himself has given reply to this; he says "at this point it is imperative to make you aware of a very important point; I have relied extensively on -Mishkaat', 'Tankeehur Ruwaat', 'Mirqaat', the Sharah-commentary- of 'Ihya-ul-Uloom' and 'Targheeb wa Tarheeb' of Munthari, and have narrated mostly from them. That is why I thought it not necessary to give reference, however any narration taken from elsewhere has been narrated with reference." (Fazaail Quraan p7)

He read this paragraph three times and then said, "Hadhrat has indeed made it clear but I did not read it properly."

I then said to him, "'Salaatur Rasul' has also narrated many things without any reference, the athkaar-statements- and a'amaal mentioned

from page 449 to page 454 all have no reference. Moulana Abdur Ra'oof, ghair muqallid, in the sub-notes of 'Salaatur Rasul' has made fun of practicing on the aayat in this way,

"Is it not better, to take the one who wants to practice on this aayat, lock him in a box and throw him in the sea'? Not only will he create the setting of Hadhrat Younis A.S but will put him in the same frame of mind. The one who will do this would not have to stay trapped for forty-one days but after a few hours with the grace of Allaah all the clouds of sadness and depression will be removed. No form of difficulty or problem will remain; rather he will have ever lasting protection from all forms of worry and anxiety. 'To Allaah do we belong and to Him will we return'. I am completely astounded and distressed at the same time, that these types of deceptive and futile activities have penetrated the ranks of us 'Salafiyeen'. May Allaah be your judge, is this not equivalent to mocking the exalted position of Allaah Ta'ala? From which aayat or hadeeth has this practice been deduced? (*Sub notes of Salaatur Rasul' p504*)

Incorrect reference

He was astonished to see how many aspects were mentioned without any reference, and this statement made regarding it. I then said to him "Many of the references that were given are incorrect as well, in 'Salaatur Rasul' (pI36) under the 'Unrivaed advantages of salaah' he has narrated twenty four ahaadeeth with reference to 'Sihaah Sittah', whereas no sign of fourteen of them, (1, 5, 6, 7, 8. 10, 11, 12, 13, 14, 15, 16, 17, 20) can be found in 'Sihaah Sittah' ."

This has been written by Moulana Abdur Raoaf himself,

"Some ahaadeeth are also such, that it cannot be found in those books that were given as reference, eg pages 278,283,311,343,358,571,639,665,667,677,509, 620. (*Sub notes of 'Salaatur Rasul' p 14*)

These are twelve ahaadeeth which have been quoted with incorrect references; this makes it twenty-six incorrect references. I then said to him "In this little book how many incorrect references were given." Now Mirza Waheed Beig was drowned in bewilderment, he was saying repeatedly "Oh Allaah! Where must the simple heart of your servant go?"

Dhaeef Ahaadeeth (Weak Ahadith)

Janaab Waheed Sahib then said "They told me Sheikhl Hadeeth has written mostly without any reference, where references were given they are dhaeef, lies and fabrications whereas in 'Salaatur Rasul' there is not even one dhaeef hadeeth. Waheed Beig said "this allegation against 'Fazaail e A'amaal' was very burdensome, which totally turned me off 'Fazaail Aamaal'.

I replied to him, 'This presumption of theirs is contrary to the accepted principle of all Muhaditheen. **For according to Muhaditheen (Hadith Scholars) dhaeef ahaadeeth are accepted in virtues of action (fazaail aamaal) and encouragement (targheeb wa tarheeb,**) Hadhrat Sheikh himself explained this principal. At the end of 'Fazaail Namaaz', Hadhrat last words were,

"It is necessary to point out, that according to Muhaditheen (May Allaah be pleased with all of them) in the narrations of virtues (*fazaail*) there is broadmindedness and a little dhaeefness is tolerated. As far as the stories of Sufiyaa Kiraam go, these are historical accounts which have a much lesser rank then that of hadeeth." (*Fazaail Namaaz* p96)

In another place,

"Even though there is criticism on it in being from hadeeth but this is not any fiqhi mas'ala which needs to be substantiated or proven, rather they are glad-tidings and dreams." (*Fazaail Durood* p56)

I said to him, "Let me give you a brief explanation", **just as the basis of all calculation is on two things, addition and subtraction, likewise, in determining the status of a hadeeth two thing are considered, memory and integrity.** He must have a good memory and is pious not sinful. If the narrators memory is poor then Muhaditheen categorize it as 'Dhaeef qareeb' as its dhaeefness is removed by corroborating it with other narrations. In the Quran Allaah Ta'ala has made the testimony of two women equal to one man, the reason given is that if one of them were to forget then the other will remind her. Based on this Muhaditheen have created this principal, that if one hadeeth has two chains and the narrator in one chain has a dhaeef memory then after joining the two chains the hadeeth will be accepted as sahee. **That is why Hadhrat Sheikhul Hadeeth in numerous places has written "This subject has come in many narrations"; to make it known that because of corroborating narrations this hadeeth is accepted.** So now to

reject such a narration is to reject a principal of the Quraan, so the objection should not be made on Hadhrat Sheikh but rather on the Quraan.

If the narrator is not pious then the hadeeth is categorized as 'Dhaeef shadeed'. Therefore it cannot be used as proof in ahkaam but in virtues (*fazaail*) and history piety is not a condition. Nabi sallallahu Alaihi wasallam has said "Narrate from the Bani Israeel, it is no problem." (*'Bukhaari shareef vol 1 p491, 'Tirmidhi' vol 2 pl07*) .So in targheeb wa tarheeb to narrate even from a kaafir is no problem, is this non-pious even worse then a yahoodi? This can never be. Here also if is narrated from various chains then to relate it is no problem. Yes such narrations are not accepted in *ahkaam* (Ruling of jurisprudence). This makes it known that those narrations which Hadhrat sheikh has used are in direct accordance with the principal of the Quraan, Hadeeth and Muhaditheen. All Muhaditheen have followed this practice in fazaail. Imaam Nawawi Rahimullah in the introduction to 'Sharah Muslim' (vol p21) and Sheikhul Islaam Ibn Taimiyyah Rahimullah in his fatawa have plainly stated that dhaeef ahaadccth are accepted in Fazaail.

The other hand

I said to him, "You will be astonished to know that in 'Salaatur Rasul' not only numerous dhaeef ahaadeeth are used in fazaail but in Ruling (*ahkaam*) as well. Moulana Abdur Raoof has pointed out 84 ahaadeeth which are extremely dhaeef; 6, 13, 14,22,34,52,53,56,66, 73, 75, 88, 107, 109, 110, 153, 159, 160, 161, 163, 164, 165, 166,

167, 168, 169, 172,
173,204,205,206,209,214,224,226,231,233,234,236,239,241,248,249,
265,266,278,363,383,414,415,419,444,448,459,
461,470,472,473,485,541,544,545,551,557,565,
578,584,586,626,630,654,660,664,665,666,673,
679,683,694,695,699,703.

All of these ahaadeeth are extremely dhaeef this is an example of advising others and forgetting oneself. After hearing this Janaab Waheed Sahib was extremely distressed. "The teeth with which an elephant eats and those he shows are different"

Filled with Shirk

They told me (Waheed sahib) that "Fazail e Amaal is filled with shirk. '*Fazaail Sadaqaat*', '*Fazaail Durood*' and '*Fazaail Hajj*' all contain stories which encourage shirk. For a number of days I was distressed, this book has been distributed all over the world, not thousands but millions of people's lives have changed because of this book, multitudes of Ulama have seen this book but the minds of not even one Mufti, Muhaddith or Faqeeh has reached where these youngsters have. I had no explanation for any of this. I not only left the tableeghi jamaat but also opposed it. As according to my knowledge these people were missionaries of shirk and their salaah was also entirely wrong. Now according to me even greater than salaah, (*Namaz*) roza, hajj and jihad there was no greater deed than opposing the tableeghi jamaat. At home, at work, in the markets, in private gatherings and in the Masjids my call was "This is not a

jamaat of tauheed but of shirk." I had no more enthusiasm to read salaah with jamaat or takbeer e oowla and the regard for halaal or haraam was no longer there. This is the height of tauheed and sunnat after which all sins are forgiven. I was no longer as punctual on salaah as I used to be but developed a taste for calling others mushrik. I no longer had any concern for my own self reformation as to free the world from shirk comes first, those who had become mushrik from reading 'Fazaail A'amaal. Although I was not succeeding in this world, as in two years of continuous effort I only managed to turn two teenagers away from tableegh whereas thousands more had joined with this jamaat, nevertheless I had complete faith in receiving my complete reward in the hereafter.

Miracles of Aulia Allah

I replied, 'Those stories to which you are referring are called 'karaamaat' or also referred to as acts contrary to the order of nature. For example, the order of nature is that a child is conceived with the union of man and women but against the order of nature Hadhrat Miryam *Alaihissalam* gave birth to a boy without being touched by a man. The order of nature is that a camel is born from another camel and against the order of nature a camel is born from a mountain. The order of nature is that a snake comes from an egg and against the order of nature the stick of Hadhrat Moosa *Alaihissalam* turns into a snake. The order of nature is such that through medication or an operation blindness is cured and against the order of nature with the shirt of Hadhrat Yusuf *Alaihissalam* or the touch of Hadhrat Isa *Alaihissalam* one's eyesight was restored. The order of nature is that

camels make noises like other camels or wolves the same as other wolves and against the order of nature they begin talking like human beings. In those acts which are in accordance with nature, man has some form of choice but the choice of those acts against the order of nature is only with Allaah Ta'ala, it only becomes apparent with creation.

Look in the Quraan, the miracles of Hadhrat Isa *Alaihissalam* are mentioned. All Muslims take these miracles to be true and believe that it happened with the gesture of Hadhrat Isa *Alaihissalam* but was a sign of Allaah's power and majesty. When Muslims believe in the power and majesty of Allaah Ta'ala then every miracle is seen as a proof of tauheed. Christians take these miracles to be the action of Hadhrat Isa *Alaihissalam* and believe they happened by his choice so they have made all these miracles a proof of shirk. Using these miracles as a proof of shirk was not a fault of Hadhrat Isa *Alaihissalam* (*Nauzubillah*); but rather the fault of those Christians who turned a proof of tauheed into a proof of shirk. In the same manner, we the *Ahle Sunnah wal lama'ah* whenever we learn of any miracle we take it be a sign of Allaah's power and majesty. **That is why in karaamaat I see only and only tauheed whereas when you all read 'Fazail e Amaal' with a Christian mind-set, you all see those *karaamaat* as shirk. Neither is it any fault of Aulia Allah that Allah has used these pious saints as a means to makes His majesty apparent rather it is this Christian mind-set.** If you repent from this Christian mind-set and read with an Islaamic mindset then you will also see tauheed and only tauheed.

This is impossible

This made Waheed Sahib extremely angry that there are such things in some of these stories that are completely impossible and can never happen. I replied to him **"From who is it impossible? From the Creator or the creation?** If you say it is impossible for the creation then you are right but to regard it as an act of creation is a Christian mind-set and if you say it is impossible from the Creator then this is to deny the knowledge and power of Allaah Ta'ala. If you do deny it and take the power of the Creator as equal to yours, that what you cannot do the Creator cannot do either, then refresh your tauheed and repent. this is not denying the miracles of pious Aulia Allah but denying the power of Allaah Ta'ala.

All Lies

Waheed Beig then said, "Regarding these *Aulia Allah* people invent many tales. What reliance can be placed on them? I replied, **"Where has not lies been invented?** People have invented false gods and prophets, ahaadeeth have been fabricated and counterfeit money has been made. **Now will the false gods only be denied or the true god as well?** Will the false prophets only be denied or the true prophets as well? Will the fabricated ahaadeeth only be denied or the true ahaadeeth as well? Will "only the counterfeit money be discarded or the genuine money as well? Who has asked you to accept the false stories? Why do you deny the true stories as well?

Inconceivable

Waheed Sahib said "How can one accept these stories? There are such acts mentioned that were not even done by the Ambiyaa *Alaihissalam* nor Sahabah *Raziallahu Anhu*. The rank of a Nabi or Companion (*Sahabi*) is far greater than that of a wali and it is impossible that an act contrary to nature has not become apparent for any Sahabi or Nabi but it becomes apparent for a wali" I replied **"This is indeed strange, where qiyaas is permissible you say it is shirk yet in acts contrary to nature you have begun to make qiyaas.** I ask you, do you have dreams or not?" He replied "yes, I do" I asked "Is it the same as those seen by the Ambiyaa and Sahabah or different?" He replied "For what is the Sahabah and Ambiyaa being mentioned here? Whatever dream Allaah wants whichever person to see Allaah lets him see it." I said "Sometimes a small child has a dream then he says "Today I had a dream that grandfather came to visit" and the grandfather actually does come to visit proving the dream to be true. Yet no one from the household denies it saying, none of the elders have seen this dream. So how can we accept that a mere child has had this dream. Look Hadhrat Maryam *Alaihissalam* is a Walliyah yet she is receiving out of season fruits and Hadhrat Zakariyya *Alaihissalam* who is a Nabi is not getting. Even though Hadhrat Aisha *Raziallahu Anha* has a husband she was still not granted a child and Hadhrat Maryam *Alaihissalam* was granted a child without a husband. Hadhrat Yaqoob *Alaihissalam* would place his hand on his head daily but his eyesight was not restored but Hadhrat Yusuf's *Alaihissalam* shirt just touched him and his eyesight returned. The same wind which would lift and carry the throne of Hadhrat Sulaimaan *Alaihissalam* was not ordered to transport Nabi

Alaihissalam in a few seconds to Madinah during hijrat.(Although we know how dangerous hijrat journey was indeed). Hadhrat Sulaimaan *Alaihissalam* is a Nabi. but the transporting of Bilqees's throne is the karaamat of his companion *Jinn* (Not of him). This is also by Allaah's decision, if he wishes then even thousands of miles away, *Baitul Muqaddas* will be visible. *Jannat* and *Jahannam* will be visible. On the contrary if he does not wish then from a few miles away a false report of the martyrdom of Hadhrat Uthmaan *Raziallahu Anhu* will come and Nabi *Sallallahu Alaihi wasallam* will begin to take ba'it-allegiance. When Allah does not wish then Hadhrat Yusuf *Alaihissalam* will be in the well of Kan'aan yet Hadhrat Yaqoob *Alaihissalam* will be unaware and if Allah wishes then he will let him perceive the fragrance of Hadhrat Yusuf's *Alaihissalam* shirt all the way from Egypt. I then said to him "You, who are calling the entire world mushrik, re-think your stance and repent."

(After this a very interesting Q&A on the famous masaa'il of salaah and tahaarat takes place. This is not related to our topic so I will not relate it, the end of his treatise is with regards to the topic. that will now be related - Abdullaah)

One contradiction

Waheed Sahib said "In 'Stories of the Sahabah' Hadhrat Sheikhul Hadeeth has made two conflicting statements. On page 37 he writes that Hadhrat Hanzalah *Raziallahu Anhu* has said 'When we are with our wives and children then the same feeling does not remain that was present when we were in the blessed company of Nabi That is why I fear nifaaq (hypocrisy) "and on page 79 he writes "Hadhrat

Hanzalah *Raziallahu Anhu* was newly wed and without performing ghusal he went out into jihad and was martyred. The angels then performed his ghusal. Whereas previously it was stated that he had children with whom he would get preoccupied and thus fear nifaaq (Hypocrisy). It is because of these conflicting reports that educated people dislike this kitaab."

I replied "*Alhamdulillah* the educated world are coming closer to Islam through the help of this book. Undoubtedly the cure for ignorance and stubbornness no one has. That story in which Hadhrat Hanzalah *Raziallahu Anhu* showed fears of nifaaq is about Hanzalah bin Rabee'a *Raziallahu Anhu* the scribe of wahi (Divine message from Allah) for Nabi *Sallallahu Alaihi wasallam* and that Hadhrat Hanzalah *Raziallahu Anhu* who the angels gave ghusal to is Hanzalah bin Maalik *Raziallahu Anhu*. This explanation is given with reference to Mirqaat' the sub-notes of 'Mishkaat' page 197 volume 6.

When Waheed Beig was shown this he became very upset and was making toubah repeatedly, he said "I used this objection frequently and caused much trouble to many people, now I learn it was due to my lack of knowledge, Allaah Ta'ala forgive me."

Drinking Blood

Waheed Sahib said "Blood is haraam, this is proven by the Quraan but Hadhrat Sheikhul Hadeeth sahib has narrated stories of two sahaabah *Raziallahu Anhu* drinking blood of Nabi (Prophet) *Sallallahu Alaihi wasallam*. He even learnt of it yet expressed no anger at them but rather said "He in whose blood my blood is mixed,

the fire of Jahannam will not touch him." Can Allaah's Nabi *Sallallahu Alaihi wasallam* oppose the Quraan?(Nauzubillah).

I replied "One of these stories is regarding the father of Hadhrat Abu Saeed Khudri Hadhrat Maalik bin Sinaan *Sallallahu Alaihi wasallam*. Hafiz Ibn Hajar *Rahimullah* has mentioned it in 'Al-Iaabah' (volume 3 page 346) and Ibni Abdul Bar *Rahimullah* in 'Al-Isaabah' (volume 3 page 370). So now will you include these two huffaaz in your allegation as well?

Secondly Hadhrat Maalik bin Sinaan *Raziallahu Anhu* was martyred in Uhud ('Al-Istie'aab'). Amongst those who were martyred in Uhud are also those who had Objection consumed wine as wine had not yet been made haraam. **Can you prove that blood i.e. flowing blood had been made haraam before Uhud? Imaam Qurthubi in his tafseer (vol 2 p 216) slates that the aayat regarding flowing blood was revealed during the Hajjatul-Widaa on the day of Arafah. Until you cannot prove, with substantial evidence, that it was made haraam before Uhud, your allegation is baseless. To think the best of Nabi *Sallallahu Alaihi wasallam* and the Sahabah Kiraam *Raziallahu Anhu* is compulsory,** that is why if we read of any Sahabi drinking wine. we will immediately take it to be before it was made haraam. If we hear that any Sahabi committed 'mut'aa'(contractual marriage).we will take it to be before it was made haraam. In the same way, drinking blood and Nabi *Sallallahu Alaihi wasallam* not reprimanding them will be taken to be before it was made haraam. The second story is regarding Hadhrat Abdullah bin Zubair Hadhrat Abdullah bin Zubair *Raziallahu Anhu* was nine years

old when Nabi *Sallallahu Alaihi wasallam* passed away. This story is also narrated by Hafiz Ibn Hajar ('Al Isaabah' vol2 p310). So is Hafiz Ibn Hajar also included in this allegation or not? Hadhrat Abdullaah bin Zubair *Raziallahu Anhu* did this in his childhood, so now if this was before it was made haraam then there is no objection and if it was after, then in this sentence Nabi *Sallallahu Alaihi wasallam* has reprimanded him "He in whose body my blood is present the fire will not touch him but you will be destroyed by people and you will destroy them."

Waheed Sahib! **These objections are not based on any Ilmi foundation but rather just to contradict.** Look! Hanafis say if the Imam is impure and performed the salaah without ghusal or if the Imam performed the salaah without wudhu then the salaah of the muqtadies (followers) is not valid. Allamah Waheeduz zaman just to contradict this says "if the Imaam performs the salaah in janaabat-state of major impurity- or without wudhu then it is not necessary for the muqtadies to repeat their salaah." (*Nuzulul Abraar vol I p 101*)

Ahle-sunnat say that a Muslims salaah is not valid behind a kaafir but Waheeduz Zamaan sahib says it is valid. (*Nuzulul Abraar vol*)

Excrement

Waheed Sahib said "**Hadhrat Sheikhul Hadeeth has written that Nabi's *Sallallahu Alaihi wasallam* excrement, urine, excreta etc are all paak.**" I replied "**Excrement means left over waste.** The stomach digests the food; the actual nutrients are absorbed by the liver, while the remaining waste turns into excreta and is released.

This is the excrement of the stomach. The liver then creates blood and sends it to the heart; the remaining waste is turned in to urine and released. This is the excrement of the liver. The blood then produces moisture in the veins, whatever excrement remains turns into sweat and is released in the pores. Whatever blood formed into a part of the body or turned into meat. The excrement is released from the pores as dirt. is obvious that flies sit on everyone but no fly sat on the blessed body of Nabi *Sallallahu Alaihi wasallam*. This is also an undeniable fact that everyone's sweat has a stench but the sweat of Nabi *Sallallahu Alaihi wasallam* puts the world's best perfumes to shame. Rasulullah's *Sallallahu Alaihi wasallam* sleep was also called sleep but his sleep was better then our consciousness a thousand times. Nabi's *Sallallahu Alaihi wasallam* dreams were revelation as well. Nabi's *Sallallahu Alaihi wasallam* wudhu would not break when he slept. Similarly Rasulullaah's *Sallallahu Alaihi wasallam* blessed perspiration was also called perspiration but who said that Rasulullaah's *Sallallahu Alaihi wasallam* perspiration should be taken as every common man's.

For him it was just perspiration but for his devotees it is the finest perfume.

After oil is extracted from almonds the excrement waste that remains is definitely the almond's excrement but if a cottonseed says it is the same as mine then no sane person will accept this.

Most definitely Rasulullaah *Sallallahu Alaihi wasallam* was human but why should one deny those special attributes which Allaah Ta'ala had granted him? A ruby is a stone and the Hajar-

Aswad is also a stone but where can a ruby compete with it? The Hajar-Aswad has come from Jannat. Allaah Ta'ala has kept special characteristics of Jannat within the pure and blessed bodies of the Ambiyaa *Alaihissalam*. That is why the perspiration of their pure bodies has been made as fragrant as the perspiration of Jannat. **Likewise if the outer excrements have the special characteristic of purity, what objection can there be?**

What was the result?

Waheed Sahib recorded everything I said and left. He returned after two days and said "like how they could not present the required ahaadeeth, (i.e. such a hadeeth that states when behind the Imam to read anyone of 113 surahs is haraam but to read Surah Fatihah is fardh or a hadeeth that states one should lift his hands in salaah in 10 different places and he should not lift it in 11 places, on condition that either Allaah or his Rasul must say it is sahee, as besides Allaah and His Rasul no ones word is proof. These ahaadeeth were requested with the reward of one million Rupees per hadeeth.

Those wrong references that the author of '*Haqeeqatul Fiqh*' gave from '*Hidaayah*' could not be found in the Arabic '*Hidaayah*' and the wrong references made by the author of '*Salaatur Rasul*' could not be found in the '*Sihaah Sittah*'. Neither did they have any answer for the dhaeef ahaadeeth that the author used not only in fazaail but in ahkaam as well.

I have complete confidence that this group has no real principal; their foundation is only based on contradicting the Ahle-Sunnah wal

Jama'ah. Those masa'il that you have explained are clear proof of there contradiction.

I admit my mistake that I left those whose way and manners were according to the Sunnat of Nabi *Sallallahu Alaihi wasallam* who were blessed with the wealth of fear of Allaah, who differentiate between halaal and haram and whose worry day and night is how the way of Nabi *Sallallahu Alaihi wasallam* can come alive in this world. Instead I followd those youngsters who have no other work but to talk ill of the bastions of Islaam, create suspicions about them and create hatred for the senior authorities of Islaam. I now repent with a sincere heart, *Alhamdullilaah* I will remain Hanafi one of the maslak of haqq of the *AhleSunnah wal Jama'ah*. I will remain fully aware of those who spread suspicion about it and will inform others as well. May Allaah Ta'ala keep me firm on the truth and protect me from the evil of those who create suspicion regarding Deen. *Aameen ya Rabbal Aalameen*.